

The Lancaster Gazette.

CITY OF LANCASTER.

TUESDAY MORNING, DEC. 12, 1853.

Bonds.
The Hon. Joseph A. Woodward, a Democratic member of Congress, from South Carolina, has held a post mortem examination on the body of the Slave Democracy, and pronounced it dead, both in the pit. He should have spared his party from the feeling of sadness which his address is likely to produce. This examination of Dr. Woodward corroborates public opinion. The Slave Democracy are dead, and repudiated. We will now proceed to lay before our readers the evidence gathered from Dr. Woodward's speech, delivered on the 1st of September last, at Talladega, S. C., and we invite our readers to follow us in our analysis of the same.

The Doctor sets out, like all Slaveholders, by saying that he is not a member of the American party, and never designs to be. He objects to its slavery and its prostration of individuals or classes. His party that he has been faithful and true to the Democratic party, he argues, that the organization of the Democratic party is incapacitated for doing good and must go overboard for the following reasons:

1st. Because the issues which brought it into life have been disposed of, and cannot be revived, and that if the Democratic party insists upon existing it must stand upon a single idea, and that idea is the spread of slavery.

2nd. That its existence communiates and protracts old revenges and sufferings—paralyzes the South and divides the North. He says that the Democracy shoulders Southern right's doctrine, carries it towards the North, and about Mason & Dixon's line trades it off for Squatter sovereignty. He says they have no faith in the Squatter sovereignty, but the traders are made for the benefit of the South, and that the South repudiates the Squatters, even though the majority of those in a Territory in order to carry out the creed and establish slavery there. He thinks the Nebraska bill has killed the South by permitting the foreigner to crowd the native away from the polls. He alleges that the Democracy has been living upon flash-in-the-pans issues such as fifty-four forty, and the Mexican war, and that such diet has produced a dyspepsia from which the patient cannot possibly recover. But let the Dr. speak for himself as he writes, as follows:

But I mention the political Romanism and point of Alienism are justly to be held responsible for all that has happened or may come hereafter. The two have crept into this nation to distract public elements in this country. Romanism has for years attacked and boldly and resolutely enforced the doctrine of religious indifference in the very teeth of your constitution. Alienism has been introduced into the frame of government. But it is said that they are not sufficiently numerous to be dreaded. This is a treacherous pretense to hide the deficiency of those who court their alliance and seek their strength.

Cast VALUE OF ZEAL IN THE CAUSE.—

Some years ago, one Capt. Jack of Mobile, just previous to an election got up an electrifying ball for his party. Of course we can't expect to describe it. Mobile electing a ball, but a good many people here have visited them. Suffice it to say, we have known to come off in small room occupied as a dogery, the principal features were a barrel of whisky, a nigger fiddler, seven men drunk, and five women tipsy.

Well, Capt. Jack sent in his bill to the committee of the party, for payment, somewhat as follows:

Dr.	—Party, to Capt. Jack.	
No. 10—		\$55 00
Tickets for hall		75 00
" Drinker "		62 50
50 lady dancers		13 00
Sugar		2 00
Boo-keeper		10 00
Music		50 00
" Zeal in the cause		8267 50

Total

" Zeal in the cause" is frequently, no doubt, considered a cash commodity, but is more frequently set off with a good of office. But Capt. Jack was a very accurate man, and had his money down on the nail.

With the exception of the party, he was, however, a dead loss.

But let progressive Democracy bring into this Union one million of Spanish Papists—black, brown, and tawny—under the name of acquiring Cuba for the South; eight hundred thousand French Papists, under the name of getting Canada for the North; two million of Mexican Papists, under the name of extending the era of freedom; let those things be done, and progressive Democracy will never survive to make another experiment in issues.

With five millions of Papists in our midst—four millions being of foreign birth, and three millions and a half speaking a foreign language, all taught from birth to despise Protestantism as a crime—an American party would become an absolute political necessity. It would not be within the range of possible events that any man would ever teach or even approach the Presidency who did not command the Catholic vote, unless an American and Protestant party should organize against them. For Romanism cannot avoid combination or keep its fingers out of politics.

The Dr. is certainly telling tales out of school, and Pierce or Douglass will have to undertake to close his mouth, or he will spoil the calculation of the Slave Democracy.

But as he progresses in his investigations he lets out some wholesome truths, which he must give in his own language.

Genlemen: If it has been shown that the Democratic organization cannot protect the South, then we have no other alternative but disunion, or submission, or the formation of a new national organization. But if no national organization can be effected, except it be founded in ideas and sentiments that shall deeply concern the North, then the question is does the American party meet the emergency of the case? Whether it do, or not, the people of the North must be the judges; and they have said in tones of thunder that it does. The American movement at the North was the explosion of the popular bosom. When the sentiment that Americans shall rule America was first announced, the people of the North knew well what it meant. They knew precisely what political grivance and humiliation had brought forth this sentiment, and they rose up almost as one man. The American movement was of the people. The part of politicians of all sides has been to support and defeat it. One while it was called an abolition conspiracy, then a pro-slavery conspiracy, then a Whig trick, then an anti-Nebraska movement, and next an Atchison plot. And its secrecy exposed it in all sorts of suspitions and accusations. People did not really fit at the bottom, but that something else did. The present strength of the party, therefore, is no proof of what it is to be when the people shall find out what the party really is.

Orators derive the accident of birth, and plume themselves on the magnanimity of the sentiment. But it is a sorry thing to erect the sentimentalities of the poet into maxims of statesmanship. The sentiment makes a question as to merit or demerit of birth; but the consequence of birth and early training. And there is no condition upon which so many prejudices and antipathies depend. What makes you a Christian, and not a Mohammedan or a Pagan? The accident of birth. What produced the riots at Buffalo, Chicago, Cincinnati, and Louisville? The accident of birth. The important matter does not lie in the

question, who was the fault. As to the Louisville riot, I am satisfied that the Americans give a degree of provocation at the polls, however, than frequently occurs in the Northern elections.

But it is a demonstrated fact, that the Sir Knights had prepared arms and ammunition before hand; and had determined to avail themselves of any pretext that might offer to open the bloody scene—and thus bring discredit to the American movement. But a wise man will not care much to find out whether the fault lay with American or foreign birth—he will look to the fact that the riot did take place and that they were the consequence of the presence of a large foreign population, who had become outliers to the natives, and a numerous body of religious under the control of an ecclesiastical corporation founded in a foreign State, and that a despotic State, and so blinded with State that no man can separate too easily from the political clutches.

In my opinion, what the country needs above all things is an American party. It must and will have an American party, and the sooner the better. My fears are that he has been faithful and true to the Democratic party, he argues, that the organization of the Democratic party is incapacitated for doing good and must go overboard for the following reasons:

1st. Because the issues which brought it into life have been disposed of, and cannot be revived, and that if the Democratic party insists upon existing it must stand upon a single idea, and that idea is the spread of slavery.

2nd. That its existence communiates and protracts old revenges and sufferings—paralyzes the South and divides the North. He objects to its slavery and its prostration of individuals or classes. His party that he has been faithful and true to the Democratic party, he argues, that the organization of the Democratic party is incapable of doing good and must go overboard for the following reasons:

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